

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

No. 28, Vol. XXIII.

Saturday, July 13, 1861.

Price One Penny.

VIEWS ON OUT-DOOR PREACHING.

BY ELDER JAMES S. BROWN.

In order that every one may be left without an excuse, and the Gospel be preached in all the world to every creature, it seems highly necessary that all who have received the holy Priesthood of God, with authority to preach, should realize the weighty injunctions that are laid upon them, and rise in the strength of Israel's God, girding on the whole armour of righteousness, and go forth with a warning voice to the slumbering nations of the earth; for the harvest is truly great, but the labourers are few. In order that we may accomplish this great labour, it seems that we shall have to avail ourselves of the pleasant weather which we now enjoy for out-door preaching; and in so doing we should observe the instructions of our Saviour to his Apostles in olden times, when he said—"Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves." (Matt. x. 16.)

From this passage we learn that it is necessary we should use much wisdom and be very harmless. Now, in what way can we be wise and accomplish the most good? Would it be wise and effective of good to go out into the streets and public market-places, and there begin to testify that Joseph Smith was a Prophet of God, that Brigham Young

is his legal successor, that "Mormonism" is true, and that the Latter-day Saints are the best people in the world? Or would it be wiser, often, to say nothing about these subjects, but just preach the first principles of the Gospel by the power of the Holy Ghost sent down from heaven, selecting as respectable places as possible to preach in, where we would not obstruct the thoroughfare of the people, nor infringe upon the rights of any individual, and there, without reference to any sect or party, advance the pure principles of truth in plainness and simplicity,—thus feeding the untutored mind with milder food than those strong testimonies which are so repugnant to the public mind, through the many slanderous and false reports that have been so liberally disseminated by the adversaries of all truth? It is necessary at times to name the name of Joseph Smith, mention Brigham Young, and speak of the Latter-day Saints, to give point and force to the principles advanced; but they who seek humbly before God for his Spirit and power to attend them will have wisdom bestowed upon them to speak of these things, when a holy influence will accompany them, and will avoid strong, unsustained statements, or extremes of any kind, where by odium

might be brought upon the cause of truth.

While it is necessary we should be known as the servants of the Most High God, and endowed with his power, it is not necessary that we should present that information in such an unpalatable form that the people would reject it and us together. Many times, if the principles of truth are advanced with a strong and urgent testimony, the people will turn away with disgust, whereas if the truth were advanced in plainness and simplicity, its very beauty would charm the hearers, and it would be gladly received; and if there is not too much dealt out at a time, the appetite will be keener on the next occasion, and the sheep will begin to know the shepherd's voice, and will follow him; for they will learn that he is harmless, and kind, and good to them. But if he begin to throw stones at them and dig out their eyes, telling them that they do not know anything, it would not be strange if they were to mistake him for a wolf, and flee away from his presence, or raise the cry of "Wolf! wolf!" and thus bring trouble to the shepherd.

Many a valuable sermon has been preached without ever mentioning Joseph Smith, Brigham Young, "Mormonism," Latter-day Saint, or anything else that would stir up the wrath and prejudice of the ignorant; for it does seem that the people have lain so long in the pickle of tradition, that they are thoroughly saturated with it; and to lay aside those parental traditions all at once is more than they can bear.

Hence we should be wise and consider the circumstances which surround the people, and with all diligence and humility before the Lord, and in long-suffering, speaking nothing to harrow up the feelings of the ignorant, preach the truth in every city, town, village,

and hamlet, ever seeking wisdom of the Great Giver of all good. Then, if we are persecuted, let it be for righteousness' sake, that we may be participators in those blessings promised by the Saviour; for if we are unwise and do harm, there is no blessing promised unto us if we are persecuted.

Then let us thrust in our sickles and reap whilst the day lasts, that when the wrath and indignation of an offended God are poured out upon the wicked nations of the earth, we may feel free, and have it to say that we did all in our power to teach the people and warn them to flee from the wrath to come.

Then up, ye Saints of God; and be united with the Priesthood in your faith, prayers, and exertions, and stand by them firmly through every trial and sorrow, that when you go from these your native lands, you can feel free, and say, "We owe them nothing." Then, when we present true principles to the people, and they are not inclined to receive them, but seek to annoy us, and persist in making disturbances, let us leave them and go where the people will be glad to hear us; for it is written that God "will never force the human mind." Let us go forth, then, with united exertions, to advance the principles of truth upon the earth, proving ourselves both wise and harmless, that we may have it to say, when our career is closed, "I have fought the good fight; I have finished the work thou didst give me to do." And thus we may receive the happy plaudit—"Enter into my joy, and sit down on my throne. Thou hast been faithful over a few things, and now I will make you ruler over many." Let us preach the pure principles of truth, and they will testify of themselves; for truth is mighty, and will stand the test, whilst error must go down.

KNOW THE LORD.

BY ELDER E. L. SLOAN.

One of the ancient Prophets has declared that there would come a time when the "earth shall be full of the knowledge of the Lord;" and another

has said, "They shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord;' for they shall all know me, from

the least of them unto the greatest of them, saith the Lord." (Jer. xxxi. 35.) And in these two declarations are conveyed a most important truth worthy the deep and earnest consideration of every intelligent being. A profession of knowledge and a possession of knowledge are as distinct as assumption and assurance can be; hence, individuals may profess an acquaintanceship with the things of God, may lay claim to be the recipients of the knowledge that He is, and may assume that they are in possession of the revelations of his holy will, and yet not be in possession of a single particle of certain knowledge concerning him, his laws, designs, or requirements.

For centuries a belief in the existence of the Lord of Hosts has been inculcated among many millions of the children of men. Laws and commandments purporting to have been revealed by him in former ages have been taught and enforced; governments have received that belief, and have professed to base their constitutions upon it, and mould their legislatures in accordance with commandments of admittedly Divine origin; and the bulk of the people have received and nurtured it, until it is interwoven with their natures, and has become a part almost of their very existence.

The inculcation of such a belief is genial and savours of worthy design; but when it is permitted to usurp the place of knowledge, and the salvation of its recipients is thereby imperilled, it becomes the duty of every authorized teacher of truth to endeavour in honesty and plainness to point out the source of that knowledge, which shines as the sun in the firmament, shedding light and life upon all who place themselves in a position to receive its kindly and inspiring rays.

What do the inhabitants of the earth really *know* concerning God? Many of them have lisped prayers to him at the knees of pious mothers, in childhood's innocent hours,—have listened with rapt attention to the rehearsal by revered preceptors of his wondrous power, exalted attributes, and marvellous love,—have gazed with awe upon the vast expanse of space, studded with his creations, which daily and nightly proclaim his majesty and might; or, assisted by the aids of science, have

discovered in every drop of water an ocean of life teeming with animalcule, and on every leaf a world inhabited, declaring the power of his creative skill; yet, though with minds filled with awe at the multiplied evidences around them of a vast design and a Great Designer, they may prostrate themselves in adoration and reverence before the Author of life, how much in reality are they superior to the Athenians who had erected an altar "to the Unknown God"?

"Man cannot by searching find out God," said the sacred writer, many centuries ago; and the experience of all past times, added to our own personal experience, proves the truth of the statement. Every man who calmly and closely questions his own nature will find within himself a longing after the knowledge of that mystic future which is hidden from him—a desire to understand something more concerning the great cause of his existence than he already knows; and this desire is rightly placed within him by his Eternal Parent, who would not have so endowed man, unless he had designed to furnish means whereby that desire could be legitimately gratified.

The prophetic declarations quoted at the commencement of this article require no corroborative evidence to prove that mankind generally were then in ignorance concerning God, and would continue so down to a period of time long subsequent to that in which the Prophets lived, while the present condition of the world, with its contentions, opinions, and doubts concerning the Almighty and the revelations of his will, indubitably declares that the happy period has not yet arrived, but still lies in the future.

That this knowledge is not of trivial importance we learn from the following language of the Son of God:—"For this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) Hence the necessity that all who desire eternal life should walk in the light, that they may be lifted above the shallows of doubt, freed from the vanities of misconception and unstable opinion, and placed upon the solid foundation of certainty and knowledge.

What though at a thousand altars

devoted worshippers may offer up, in a thousand different forms, their prayers and tokens of worship to the Eternal,—so long as they rest satisfied with a blind reliance on the traditions of the past, they are in ignorance whether their worship is acceptable before the God whom they profess to serve, or not. The rude savage, who walks in the traditions of his progenitors and invokes the aid of the Great Spirit, has as solid grounds to satisfy his own mind that his adoration is acceptable before that Great Spirit, as the most enlightened Christian has who rests satisfied with the belief in which he has been cradled, schooled, and reared, unless that belief be endorsed by the testimony of Heaven to himself. Books cannot impart this knowledge. If they could, then the ignorant and unlearned would lag far behind in the race for eternal life. Wealth cannot purchase it, else would the poor lack the most precious and inspiring hope which cheers their oftentimes miserable existence; philosophy nor science cannot find it, or the philosophers and scientific men would alone possess it; but the gift of God is free alike to all who will live to obtain it. The poor and the rich, the ignorant and learned, the plebeian and the patrician are alike subject to the conditions by which alone it can be obtained, and will be equally the recipients of it, through obedience to these conditions.

Another thing we can deduce from the prophecies first quoted, and that is, there must be a commencement to the spread of this knowledge. We have no reason to suppose that by a miraculous infusion of the Holy Spirit all the human family will arrive at this condition of excellence at once. On the contrary, every argument, whether drawn from revelation or reason, is in favour of its being a gradual work. Daniel tells us that "Many shall run to and fro, and knowledge shall be increased;" and the whole Gospel plan evinces a design on the part of Jehovah to reveal himself to his children, just in proportion to their preparation for the reception of that revelation: therefore every individual who lives so as to receive the revelations of Deity assists in hastening the day when that widespread knowledge shall exist which will

produce incalculable blessings among the children of men.

It is very unfashionable now to lay claim to any certainty concerning individual happiness or misery in the future, or to profess any further knowledge of the Lord than that enjoyed by generations which have immediately preceded us. Men permit themselves to rest satisfied with hopes and surmises, desires and anticipations, which are open to doubts and fears; but the hope of a Saint is like an anchor cast behind the vail, having good holding ground there, attached to the strong cable of certainty formed by the revelations of heaven to himself, so that his soul can ride secure when the tempests of persecution and adversity rage around him in their wildest moods.

If this condition of uncertainty were to continue for ever, then the day spoken of by the Prophets would never arrive; and the spirit which leads men to rest in this state of uncertainty is one which strikes at the very foundation of the inspiration of that Bible on which professing Christians base their hopes of salvation.

Nay, more: without possessing that testimony which leads to a knowledge of God, it is impossible to know whether the Bible, or any other book purporting to contain the revelations of eternal truth, is inspired or not. The very individuals who print, read, and disseminate the Bible, do not—cannot know whether it is indeed the work of inspiration or of imposition, unless they pursue the path marked out in it for acquiring a knowledge concerning the Divine cause of inspiration. Believe they may, as firmly, as truly, and as devotedly as men can believe; still that belief is not knowledge: therefore the very schemes which they propose for man's eternal happiness and bliss are open to doubts to every inquiring, reasoning mind, unless with those schemes they can promise an assurance of indubitable certainty and knowledge concerning the Being whom they say they truly worship, and whose laws they profess to teach.

Jesus has declared that "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matthew xi. 27.)

And as he has elsewhere said that it is eternal life to know God, it behoves us as sentient beings, and as Bible-believers, to find out how this revelation can be obtained. Paul informs us that "No man can say that Jesus is the Lord but by the Holy Ghost," (1 Cor. xii. 3,) evidently inferring the possession of a certainty and knowledge obtained from heaven through the manifestation of the Spirit of God, as any one who had the power of speech could simply say that Jesus is the Lord, even though he were the most corrupt and iniquitous being that ever crawled through existence. Here, then, is the source by which the desired knowledge can be obtained—the power that can open up the communication between God and man; for it "taketh of the things of the Father and the Son, and showeth them" unto those who enjoy its ministrations; and this gives to the Gospel of salvation that beauty of consistency which is manifest in all the designs and purposes of the Lord; for it quickens men's perceptive faculties, and satisfies their awakened aspirations, stamping the Gospel plan

with the impress of eternal truth, and bearing testimony strong and irrefragable of the existence, justice, and love of the Creator of man.

As this influence grows and extends in power in the hearts of the children of men, the knowledge of God will deepen and expand; and for this end he has revealed anew, through his servant Joseph the Prophet in these last days, the Gospel of peace and salvation, with all its blessings and power, in purity and fulness. For this end, also, his servants are labouring with all diligence and faithfulness, calling upon all men to repent, forsake their sins, and prepare themselves for the reception of the Holy Spirit,—not that good feeling alone under whose influence men shout hallelujah and sing sacred songs, yet which leaves room for dubiety and uncertainty, but that precious gift, to be obtained only in God's appointed way, whereby mankind may progress in the knowledge of the truth, and hasten on the happy day when "all shall know the Lord, from the least even unto the greatest."

HISTORY OF JOSEPH SMITH.

(Continued from page 423.)

Wednesday, 8.—Returned home. At 10 a.m. went before the Municipal Court on the case—"Francis M. Higbee versus Joseph Smith." I insert the report of the trial as published by direction of the court:—

"MUNICIPAL COURT,
City of Nauvoo, Illinois.

Third Day, Regular Term, May 8, 1844.

Before Alderman N. K. Whitney, Acting Chief Justice, and Aldermen Daniel H. Wells, William Marks, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith, and Samuel Bennett, Associate Justices, presiding.

Ex-parte, } Messrs. Stiles and
Joseph Smith, Sen., } Rigdon, Counsel for
on Habeas Corpus. } Smith.

This case came before the court upon a return to a writ of *habeas corpus*, which was issued by this court on the 6th of May instant, upon petition of Joseph Smith, sen., as follows:—

'State of Illinois, }
City of Nauvoo. } Sct.

To the Honorable Municipal Court in and for the City of Nauvoo:

The undersigned, your petitioner, most respectfully represents that he is an inhabitant of said city. Your petitioner further represents that he is under arrest in said city, and is now in the custody of one John D. Parker, Deputy Sheriff of the county of Hancock, and State of Illinois; that the said Parker holds your petitioner by virtue of a writ of '*capias ad respondendum*,' issued by the clerk of the Circuit Court of the county of Hancock, and State of Illinois, at the instance of one Francis M. Higbee of said county, requiring your petitioner to answer the said Francis M. Higbee, 'of a plea of the case;' damage, five thousand dollars. Your petitioner further represents that the proceedings against him are illegal; that the said warrant of arrest is informal, and not of that character which the law recognizes as valid; that the said writ is wanting and deficient in the plea therein contained; that the charge or complaint which your petitioner is therein required to answer is not known to the law.

Your petitioner further avers that the said writ does not disclose in any way or manner whatever any cause of action; which matter your petitioner most respectfully submits for your consideration, together with a copy of the said warrant of arrest which is hereunto attached.

Your petitioner further states that this proceeding has been instituted against him without any just or legal cause; and further that the said Francis M. Higbee is actuated by no other motive than a desire to persecute and harass your petitioner for the base purpose of gratifying feelings of revenge, which, without any cause, the said Francis M. Higbee has for a long time been fostering and cherishing.

Your petitioner further states that he is not guilty of the charge preferred against him, or of any act against him, by which the said Francis M. Higbee could have any charge, claim, or demand whatever against your petitioner.

Your petitioner further states that he verily believes that another object the said F. M. Higbee had in instituting the proceeding was and is to throw your petitioner into the hands of his enemies, that he might the better carry out a conspiracy which has for some time been brewing against the life of your petitioner.

Your petitioner further states that the suit which has been instituted against him has been instituted through malice, private pique, and corruption.

Your petitioner would therefore most respectfully ask your honourable body to grant him the benefit of the writ of *habeas corpus*, that the whole matter may be thoroughly investigated, and such order made as the law and justice demand in the premises: and your petitioner will ever pray.

JOSEPH SMITH, Sen.

Nauvoo, May 6th, 1844.

‘State of Illinois,’
City of Nauvoo. } *Set.*

The people of the State of Illinois

To the Marshal of said city, greeting:

Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, senior, of the said city of Nauvoo, is in the custody of John D. Parker, Deputy Sheriff of Hancock County, and State aforesaid:

These are therefore to command the said John D. Parker, of the county aforesaid, to safely have the body of said Joseph Smith, senior, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the Municipal Court of said city forthwith, to abide such order as the court shall make in

this behalf; and further, if the said John D. Parker, or other person or persons, having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, Willard Richards, Clerk of the Municipal Court at Nauvoo, this 6th day of May, in the year of our Lord one thousand eight hundred and forty-four.

WILLARD RICHARDS,

Clerk, M. C. C. N.’

‘I hold the within-named Joseph Smith, senior, under arrest, by virtue of a *capias ad respondendum*.

Hancock Circuit Court,

To May Term, A.D. 1844.

Francis M. Higbee }
 versus
Joseph Smith. } In case.

The day of his caption, May 6th, 1844.

To damage five thousand dollars.

WM. BACKENSTOS, S. H. C.,

By J. D. PARKER, D. S.’

‘State of Illinois,’ }
Hancock County, } *ss.*

The people of the State of Illinois

To the Sheriff of said county, greeting:

We command you that you take Joseph Smith, if to be found within your county, and him safely keep, so that you have his body before the Circuit Court of said county of Hancock on the first day of the next term thereof, to be holden at the Court-house in Carthage on the third Monday in the month of May instant, to answer Francis M. Higbee, of a plea of the case; damage, the sum of five thousand dollars, as he says; and you have then there this writ, and make due return thereon in what manner you execute the same.

Witness, J. B. BACKENSTOS,
Clerk of said Circuit Court at
Carthage, this first day of May,
in the year of our Lord, one
thousand eight hundred and forty-four.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.’

‘The Sheriff is directed to hold the within-named defendant to bail in the sum of five thousand dollars.

J. B. BACKENSTOS, Clerk,
By D. E. HEAD, Deputy.’

‘This is a true copy of the original now

in the possession of William B. Backenstos, Sheriff of Hancock County.

By J. D. PARKER, Deputy.'

'State of Illinois,
Hancock County, } *Set.*
City of Nauvoo.

To Mr. Francis M. Higbee :

Sir.—You will please to take notice that Joseph Smith, senior, has petitioned for a writ of *habeas corpus* from the Municipal Court of said city, praying that he may be liberated from the custody of John D. Parker, Deputy Sheriff of Hancock County, by whom he is held in custody on a *capias ad respondendum*, issued by the Circuit Court of Hancock County on the first day of May instant, to answer Francis M. Higbee on a plea of the case, &c.; which writ is granted; and you will have the opportunity to appear before the Municipal Court at 10 o'clock, a.m., on the 7th of May instant, at the Council Chamber in said city, and show cause why said Joseph Smith, senior, should not be liberated on said *habeas corpus*.

Witness my hand and seal of court this 6th day of May, 1844.

WILLARD RICHARDS,

Clerk, M. C. C. N.'

'The above trial is deferred until Wednesday, the 8th instant, 10 o'clock, a.m.'

WILLARD RICHARDS, Clerk.'

'I have served the within by reading to the within-named Francis M. Higbee.

JOHN D. PARKER, Constable.'

Mr. Higbee did not appear, either by himself or counsel.

Mr. George P. Stiles then said—The petition and papers have been read in your hearing. It is a petition for a writ of *habeas corpus*, on the grounds—1st, the insufficiency of the writ, and other causes assigned. The insufficiency of the writ is sufficient to discharge the prisoner: it is the privilege and option of this court, if the writ is invalid. It is the privilege of the prisoner to have all the matters investigated, in order to prove that the prosecutor is joined in with other persons in a conspiracy to take away Mr. Smith's life. Although it is competent for the court to discharge, on account of the insufficiency of the writ, yet we want an examination into the matters, in order that all may be understood.

All warrants should disclose the crimes known to the court, so that the prisoner might know what answer to make. The prisoner might have had to lie in jail six months, because he knows nothing what he is charged with in the writ. It might be that he is charged with debt—that he had to pay to Francis M. Higbee the sum of five thousand dollars, or anything. There is no action specified. Is it meant for trespass, for maltreating, beating, or slander, or what

other crime?—so that the damage of five thousand dollars might be known for what it is.

The writ is void for want of substance and form. All who are familiar with law, common sense, or justice, must know that it is indefinite—no charge defined. If we are not released here, we shall be released in the Circuit Court, on account of the insufficiency; but we are now willing to investigate the merits of the case. We know nothing but from information from other sources, and we want this court to determine whether we are held to any charge to Francis M. Higbee. We have given him notice to attend here, if he has any cause to keep us here.

I propose to bring in the testimony of the prisoner: he has averred certain facts; he is ready to make oath of them, if your honours require it. There is no ordinance against the prisoner taking his oath: it is within the province of the court to allow him to do so. It is the privilege of the court in any case to hear the plaintiff. Law is founded on justice.

Sidney Rigdon said—It has been truly stated that this court has nothing before it on which it can act. There is a prisoner brought into court who is in custody within the province of your honours. Those papers have been read, but they disclose no crime—no guilt. There are no merits to try; they present no meritorious cause of action; they do not present the prisoner's guilt in any form whatever. What are the merits? Shall we try him for horse-stealing, burglary, arson, or what? You shall hear the merits, if you can find them out: then the court has power to try. Is it burglary, arson, or something else? What is the point to try? Those papers know no crime; this court knows no crime. There are no merits—no existence of anything; it is an *ignis fatuus*—a will-o'-the-wisp, to arrest somebody for doing nothing—to have the privilege of trying a law-suit about nothing. The court never says Francis M. Higbee ever preferred anything. If there can be any merits hatched up, we will try them.

Joseph Smith said—I am satisfied that this thing can be brought to trial. It appears I am a prisoner, and by the authority of the Circuit Court. I petitioned this court for a hearing. I am a prisoner, and aver that it is a malicious prosecution and a wicked conspiracy got up by men for the purpose of harassing me and decoying me into their hands. I want to show that this man has joined a set of men who have entered into a conspiracy to take away my life.

After hearing the case, you have power to punish, imprison, or fine, or anything you please: you have a right to punish the offender. If I am a criminal, you have a right to punish me, and send me to the Circuit

Court; but if I am as innocent as the angels of heaven, you have power to send the prosecutor to trial, if crime is proved against him. They have no merit in their cause. I want to show up their conspiracy—that these men are working the basest corruption: they have lifted up their hands against innocence. You have power to hear the petitioner on his oath. I will show you a precedent. Look at the Federal Court of this district. The case was made out by affidavit, which I swore to before the court.

The *habeas corpus* is granted on the testimony of the petitioner. It is the law in Blackstone that where no other matter is in existence, and the prisoner swears he is innocent, and his character for truth is supported by good testimony, he must be discharged; and he then goes away as free as the proud eagle. If I have the privilege of testimony under oath to the facts that they make slander of, then they cannot do anything with it.

Suppose that I am an eye-witness to the crime of adultery, or any other crime, and know verily for myself that the man is guilty of adultery, or other crime, and I speak of it,—the man may sue me for damages,

although I know him to be guilty; but if I swear to it in a court, he cannot hurt me.

If I have the privilege of giving testimony under oath, they can never do anything with me; but if you discharge me on the insufficiency of the writ, they can prosecute me again and again; but if you give me a fair hearing, they cannot prosecute me again. I want the oath to go to the world. I must make statements of facts in order to defend myself. I must tell the story in its true light under oath; then I can be for ever set free. May I not have the privilege of being protected by law? The peace of myself, my family, my happiness, and the happiness of this city depend upon it.

The court allowed him to proceed with the case.

Mr. Stiles said—This is a malicious prosecution, and we have averred that it is malicious, and have a right to prove it. There is an insufficiency in the writ: the writ did not show any crime had been committed, and we can show that we are not guilty of any plea in the case. There is no charge or case against us, and the whole matter is corrupt and malicious and wicked.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 13, 1861.

FULFILMENT OF PROPHECY—ITS DISPARAGEMENT BY UNBELIEVERS.

THERE has scarcely ever been a great discovery of any description made at any time, but there has been somebody ready to detract from its importance, to underrate its merit, or to contend for the honour of its discovery. This is fully illustrated in the history of the discovery of the western hemisphere, in the discovery of the art of printing, of the application of steam, and in the various other discoveries in science and art. Such discoveries, after they become known, are so simple and seem to have been so easily made, that the envious think the discoverer entitled to no credit; or, if the discovery be admitted to be creditable, there is never any lack of claimants to dispute with him the honour of making it.

These reflections have been called forth by noticing in a Cardiff paper of the 29th ult. the revelation received by brother Joseph Smith on the 25th of December, 1832, on the rebellion of South Carolina and the division of the United States, with the editor's remarks thereon. The revelation was sent to him by a correspondent in Cardiff. The editor says that he does not feel to give Mr. Smith his adherence upon the strength of his prophecy, because it would be easy

to cite from the works and speeches of men who have not professed to have the gift of prophecy passages shrewdly foretelling the present war, and entering more into the reason of the thing and the results than Mr. Smith has done.

We presume that he is not the only one who "does not feel to give Mr. Smith his adherence upon the strength of his prophecy," neither is he the only one, now that the prophecy is partly fulfilled, who feels disposed to underrate its importance by intimating that the present trouble in the United States was shrewdly foretold by others besides Joseph Smith. The disposition to do so is quite general. But we confess that we cannot see why other men's "shrewdly foretelling the present war" should detract in the least from the truth or the value of Joseph Smith's prophecy on the subject. That any men have "entered more into the reason of the thing and the results than he has done," we dispute, for the simple reason that they could not. He has told, in as plain a manner as language will admit of, how and where the troubles were to commence; and as to the results, they were to be "a full end of all nations." How any one could enter more into the matter than this we cannot comprehend, neither are there any works or speeches from which such citations can be made. But even if such men had shrewdly foretold these things—"not professing to have the gift of prophecy"—they can only claim the credit of being clever guessers: they made no higher pretensions. With Joseph Smith it is different. He professed to be a Prophet of God. In this prophecy, as in innumerable other instances, he risked that reputation by uttering a definite, unambiguous prophecy, foretelling certain events, and naming the place where those events should transpire, and the circumstances that should attend their fulfilment, with a distinctness of detail that we search for in vain in the works and speeches of uninspired men upon this subject. It was not an opinion hazarded upon the well-known antagonism between slavery and freedom, or upon the sensitiveness of the Southern slaveholders and the aggressive tendencies of the Northern Abolitionists (an opinion for which he would receive credit, if it proved correct, or, if incorrect, to which no discredit would be attached,) but a prophecy in the name of the Lord. His reputation as a true Prophet depended upon the prophecy proving itself true; and, being true, it cannot be received as an evidence that he made correct guesses only, but as an evidence that he was what he professed to be—a Prophet of God. He must have the credit of uttering a true prophecy.

However many there may be who have shrewdly foretold the present war in passages in their works and speeches, it is indisputably true that, previous to the breaking out of this difficulty, very few, if any, believed that it would result in war. Even the idea of a separation of the Southern States from the Northern was scoffed at, no longer ago than a few weeks, or months at most, as highly improbable. Not only was this opinion prevalent in America—it was current in England. Writers did not hesitate to assert that the difficulty was but temporary, and would soon be settled, and harmony once more prevail between the two sections. Those who, in moments of prescience, had thought it not altogether improbable that the hatred existing between the advocates of freedom and the defenders of slavery would, at some time in the future, precipitate a collision between their sections, hoped that this was not the time. And though the clash of arms has resounded throughout what has heretofore been the Union, and thousands are arrayed in deadly hostility against each other, how many are there now who believe that it will result in a protracted war, or that the future events which Joseph Smith has predicted are at all likely to be fulfilled?

It is not a difficult matter, when an event of the proportions of this American war has taken place, to look back and trace the successive steps which have finally culminated in the virtual rending asunder of the republic; and to think that it required no gift of prophecy to foretell it. The mind becomes familiar with the various stages of the difficulty, and it perceives, after it has transpired, that the dissolution of the Union is but the inevitable and natural consequence of such a train of events. Looking at it in this light, the importance of such a revelation as that given by the Lord through Joseph Smith is made to appear trifling, and attempts are not wanting, as we see in many instances, to place it on a level with the random utterances of opinion by those who have written or spoken upon this subject. Before it was fulfilled it was deemed folly to expect its fulfilment: after its fulfilment, who is there that could not have foretold it? This is the mode of reasoning adopted by unbelievers in the power of God to reveal events in these days, and it is the mode of reasoning that has always been adopted by unbelievers in every age of the world.

The rising of the slaves in the South and the descent of the Indians upon the dismembered and weakened American nation, with the pouring out of war upon all nations, are events still unfulfilled, but yet plainly predicted in the revelation referred to; but who are anticipating such disasters? Do the Southerners think it likely to come to pass? or do the Northerners have the most distant idea that such a fate is in store for the nation? If we may judge of their hopes and anticipations by their words, they confidently expect to end the war before twelve months have expired; and it is even said that President Lincoln intends to prosecute the war with such vigour as to finish it by winter. Turning from that country to this, does anybody expect to see this great and powerful nation reduced to the necessity of calling upon other nations for aid to defend herself against her foes? When all these events shall have been fulfilled, will there not be some writer who will rise up and strive to weaken the force of the prophecy, by asserting that "it would be easy to cite from the works and speeches of men who have not professed the gift of prophecy passages shrewdly foretelling these things, and entering more into the reason of the thing and the results than Joseph Smith has done"? It would be rather remarkable if there should not be somebody as knowing as the gentleman at Cardiff to claim for some person else the honour of having known it beforehand as well as Joseph Smith!

It is by such methods as these that the Adversary of souls succeeds in hoodwinking the children of men and leading them to disregard the precious warnings of the Almighty. The prophecy of the Son of God himself to the Jews respecting the destruction of their city and its attendant horrors passed unheeded by the masses, though uttered forty years previous to its fulfilment. Before it came to pass it was doubtless thought to be an unlikely event; after it came to pass, they had some method of lessening the importance of the prophecy. If they had not an editor to tell them, as they have at Cardiff, that the troubles had been foretold by men who had not professed the gift of prophecy, they had somebody who answered the purpose equally as well.

Unbelief in the power or willingness of God to directly reveal the events of the future was the characteristic of that age. Through that unbelief that generation miserably suffered and perished, regardless of the warnings given. Let this generation be warned by the teachings of history, and thus avoid the error from which former generations suffered.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, June 29, 1861.

President Cannon.

Dear Brother,—Last Sunday morning brother Clark and myself visited the Saints at Masboro' and Rotherham, held a meeting there in the afternoon, and had a good time. There are but few Saints in this Branch, and they live very much scattered, which makes it rather inconvenient in regard to meeting; but I am thankful to be able to say that they are feeling first-rate in the work of God; and where this is the case among the Saints, there are ever hopes and prospects of good being done. There are some few here enquiring into the truth. In the evening we visited the Chesterfield Branch, which numbers about 100, and from which about 20 souls emigrated this spring; had a good meeting: there was a goodly number in attendance,—some few strangers. All seemed to partake richly of the calm peaceable influence of the Spirit of God, which ever comes with peace and joy and "healing in his wings."

After meeting, we convened in council and laid plans to infuse vigour and life into all the Saints, and to extend the knowledge of the Gospel to those who were unacquainted with its principles and truths. I recommended example and strict observance of the laws of God, on the part of the Priesthood, as the best means of disabusing the public mind and converting the honest in heart, and turning souls from the "error of their ways" to a correct understanding of our mission, and the practice of pure and holy principles as revealed in the Gospel of Jesus Christ.

A good feeling prevails. We held a meeting on Tuesday evening; had a good attendance; called a vote among the Saints to see who would live their religion and keep the commandments of God, and help to roll on the great work in which we are engaged, and bear off the responsibilities resting upon them. There was not a dissenting vote. We visited Stanley or Barrows Hill Branch, numbering about 62 souls, on Wednesday, and had a good meeting in the

evening. This is a flourishing little Branch; the Saints are united and feeling well, and are generally alive to their duties; and prospects at present indicate much good being done in the future. On Thursday we visited Woodhouse Branch. It numbers less than any other Branch in this Conference. A good feeling exists. I think there are several about ready to be baptized.

We are intending to spend Sunday at Pilley. This will complete a tour through the whole Conference, after which I shall, D.V., return to Bradford, where I shall write to you again.

May God my Father bless you, brother Cannon, and Presidents Lyman and Rich, with all the faithful, is my constant prayer.

Your brother in the Gospel,

JOSEPH F. SMITH.

SOUTHAMPTON DISTRICT.

Bridport, Dorset, June 25, 1861.

President Cannon.

Dear Brother,—Since my last to you, I have visited the majority of the Saints in the Reading and Southampton Conferences, and am now in Dorset, where I met with Elders Barnes, Zyderlaan, and the Saints, on Sunday the 23rd, and held a Conference. Four Branches were represented in very good standing. Twenty-one have been baptized this year, and the prospect for more is cheering.

The Saints are very poor in this Conference, pertaining to this world's goods; but I can say that they are truly a good people, and feel to thank the Lord that they live in a day of Gospel light, when the truths of heaven are being revealed, which causes them to feel buoyant in the things of God. We had a glorious time on Sunday; every heart swelled with joy, and every eye sparkled with the fire of God.

I find the Elders, both local and travelling, are united with me, and are on hand to carry out my counsels and instructions. Open-air preaching is attended to throughout the District; and from all quarters I learn that the results are satisfactory. May God bless

me and my brethren with the power and spirit of our callings, that we may be enabled to accomplish a good work in this portion of his vineyard, which he will do, inasmuch as we live for it.

I am happy to say that the spirit of gathering is on the increase among the Saints. A goodly number are already making preparations for next year. It is my prayer and desire all the time that God may bless them with the necessary means to enable them to effect their deliverance from these lands, and thereby realize the righteous desires of their hearts.

Please tender my kind regards to Presidents Lyman and Rich, and all the brethren in the Office. Praying God to bless you with the spirit of your calling to roll on his great work in these lands, I remain your brother and fellow-labourer in the kingdom of God,

W. BRAMALL.

WILTSHIRE CONFERENCE.

Devizes, Wilts, June 26, 1861.

President G. Q. Cannon.

Dear Brother,—I am happy to inform you of our prospects of the work in this part of the country. The few Saints comprising the district in which I am called to labour belong to the working class, but are a warm-hearted people. They have responded well to the calls made upon them in times past, and felt well over it,—so much so, that they look back and call them the good times. Now they say they are poor. Well, they are poor, from the fact that they think so. According to their own statement, circumstances were as bad with them years ago as at the present: but for some time past they have begun to *think* they are poor; and if any are poor, it is those who *feel* poor. I have an idea that the less poverty is preached, the better, although a believer in helping to bear each other's burdens.

It was a difficult matter for the Saints to believe that any more would be added to the Church. The cry was—"We have tried them long enough;" but their faith is on the increase since we have commenced out-door preaching, and we have baptized a few.

Our meetings in the open air are well attended, and the people pay great

attention. We do not experience any of that mobocratic spirit that I understand formerly attended out-door preaching in this country. I think it is best to deal out the word in a spirit of kindness, fully believing "that as we sow, so shall we reap." Our prospects for the future are quite flattering; the Saints are uniting their endeavours to roll on the work of the Lord.

I feel thankful to my Heavenly Father for his goodness in enabling me to do some good in his kingdom; and may I so return home, that in after years, when the judgments of God fall heavily upon the nations, I may feel satisfied that it is not my fault that more are not saved from among the wicked.

Hoping the Lord will bless your every effort to do good, I remain your brother in the Gospel,

C. H. RHEES.

✕ —

SCANDINAVIAN MISSION.

(Extract of a Letter from Elder Van Cott.)
Copenhagen, June 27, 1861.

President Cannon.

Dear Brother,—I forward you a Statistical Report of the Scandinavian Mission for the first half-year. I have been unable to send it before, as I had not received all the reports from the Conferences. You will see by the report that there have been 912 baptized, which are not so few, when we consider the circumstances with which we have been surrounded, and the amount of labour which has to be performed to convert one individual; yet, when compared with the great multitude of inhabitants in this Mission, they are but a few.

Those who have been engaged in the ministry have, as a general thing, honoured their callings, exerting every power and faculty which they possess, in order to enlighten the children of men and lead them in the way of life and salvation. No labour has been considered too arduous, nor has opposition or privation deterred them from pursuing that course which has been marked out. The scoffs and frowns of the wicked have been regarded as emanating from a source far beneath their notice; consequently there has been less time expended on useless subjects than there otherwise would have been. The Priesthood in general have begun to

learn to devote their time to the best advantage, so that when they come into conversation with individuals not inclined to receive the truth, they bear a faithful testimony and leave them in the hands of God, devoting their time upon those who are susceptible of the truth.

In some of the Conferences you will discover that there has been much more increase than in others, which I consider is attributable in a great measure to surrounding circumstances, and the honest inclinations of the people to receive the Gospel. Those who have laboured in the Conferences less successful have undoubtedly laboured as hard as those who see much of the fruit of their labours. Hence I conclude that all will be rewarded according to their works.

You are aware, undoubtedly, that in Norway and Sweden there is not religious liberty; yet the Gospel has paved its way, to the joy and satisfaction of many a benighted soul. The laws of the land restricting religion are very stringent, and in some instances have been brought to bear upon our Elders; but, when all is taken into consideration, the authorities have been quite humane. The work there has had a gradual increase, and the prospect for the future I consider to be altogether favourable.

On the Island of Gotland, which belongs to Sweden, there is recently a Branch of the Church organized.

Our publications are read with much interest, and they are a means of doing great good. There are 484 out of the Church who subscribe for the *Stjerne*. During the last six months there have been 1110 meetings held with strangers, and they are generally well attended.

The brethren who are here from Zion are all well and doing first-rate; and I trust, with the blessing of the Lord, that our labours in the future will be crowned with success.

Since I returned from England, I have attended four Conferences, one in Sweden, one in Fyen, and two in Jutland. All appear to be in a healthy condition, full of life and energy.

My desire is that the blessing of the Lord may attend our feeble efforts to benefit the people who are in the field of our labours. I feel to acknowledge the hand of the Lord in the prosperity which has attended us thus far, and his Spirit is still labouring upon the hearts of the honest, and many are seeking after the truth.

Ever praying that the Lord may bless you abundantly, I remain, yours truly,

JOHN VAN COTT.

NEWS FROM UTAH.

(From the "Deseret News," May 22, 1861.)

EXCURSION THROUGH THE SOUTHERN COUNTIES.—In accordance with previous arrangements, President Young, accompanied by President Wells; Elders W. Woodruff, J. Taylor, George A. Smith, J. Young; Bishops Hunter, Smoot, E. D. Woolley, and Sharp, and a goodly number of other citizens, (how many we know not, but enough to make up quite a respectable party, including several literary and scientific gentlemen,) left the city on Wednesday morning last, on an excursion through the southern part of the Territory, which he has not visited before for many years, and not since the settlements in Washington County were made. In the afternoon of Wednesday, at five o'clock, as per appointment, he dedicated the new and elegant meetinghouse, at American

Fork. A large concourse of people are reported to have been in attendance. Staying there over night, the party proceeded onward next morning, and, passing through Provo, went to Springville, where a meeting was held at two p.m. From Springville the party went to Payson that evening, and were expecting to be at Fillmore City on the Sunday following.

How long the President and party will be absent from the city we are not advised, but their return may not be expected for several weeks.

DEPARTURE OF THE GOVERNOR.—His Excellency Governor Cumming, accompanied by his lady, left this city on the evening of Friday last, on his return to the States, having, as understood, asked

for and obtained from the Department leave of absence for some six or eight months; and it is presumed that he does not expect nor intend to come back again and resume his official duties.

His entrance into Great Salt Lake City, on the 12th of April, 1858, was attended with some considerable parade and ceremony; but being somewhat eccentric, it seemed to be his wish to avoid any demonstration of his friends on the occasion of his departure, carefully concealing from them, as far as possible, the time when it might be expected to take place; and few, if any, knew when he went, as he was moving about briskly from place to place during the day closing up his business affairs, and late in the afternoon started out so unceremoniously, that it was not generally known that he had gone till the next morning.

In passing up Emigration Canyon on Saturday, at or near the last crossing of

the creek before ascending the Little Mountain, by some unexplained operation one of his waggons, as reported, was upset, and its contents immersed in the creek. Fortunately some men were passing at the time, who rendered efficient service in getting the wagon right side up, and the wetted freight replaced therein, for which they received a liberal compensation.

Of the official acts of Governor Cumming as the Chief Magistrate of Utah, we do not wish to speak particularly at this time, further than that the straightforward course pursued in the discharge of his executive duties; and the independence he has manifested and maintained, in the midst of the difficulties which have surrounded him at times, have secured for him many friends, by whom he will not soon be forgotten, whatever the future may bring forth.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

The most extensive fire that has occurred in London for more than a century took place last Saturday night, and continued its ravages until Sunday morning. The fire still burns strongly in the same area, water and scientific applications having failed to have any material effect; and its extinction is now merely a matter of time, depending on its self-exhaustion. The wharves and warehouses lining the river and situated in and about Tooley-street, London-bridge, were the scene of this catastrophe. The loss is generally estimated at about two millions.

A comet of great dimensions made a sudden appearance on Sunday, 30th ult., its nucleus was much larger and brighter than a star of the first magnitude, and its tail, which extended many degrees in the heavens, was of the same form and will probably equal in extent that of the comet which visited this country in the year 1858. The approach of the above comet has been accompanied by excessive heat in most parts of Europe, followed, in France, by violent and destructive storms, which in some departments have inflicted much injury on the growing crops.

In Paris, reports are current of a conspiracy having been discovered against the Emperor's life. An Italian refugee has been arrested at Marseilles on the suspicion of being implicated in the plot. A letter in cypher was found among his papers.

A telegraph cable, 205 miles in length,

has been successfully laid between the island of Corsica and Toulon.

A despatch from Naples states that 500 muskets have been seized by the police. Two Bourbon committees have been discovered, and several arrests made. Six hundred brigands have left Rome for the Neapolitan frontier.

In Spain, the Republican insurgents are shut up in Loja. The *Correspondencia Autografa* says that the insurgents have offered to surrender on condition of their lives being spared. The authorities, however, require them to surrender at discretion. Two waggons laden with powder have been seized on the road to Loja.

Spain has resolved to abandon its claims against Morocco, and to annex Tetuan as an indemnity. The official *Gazette* publishes a despatch, announcing that a band of 300 Republicans, headed by Alberts Arloaga, had risen in insurrection in the environs of Lorca. They were being rigorously pursued by the royal troops.

Accounts from the port wine districts in Portugal are all to the effect that the disease is committing great havoc amongst the grapes.

The Sultan of Turkey (Abdul Medjid) died at Constantinople on the 25th ult. His successor is Abdul Aziz. Namik Pasha is appointed Minister of War in the place of Riza Pasha, who is disgraced. Five hundred palace servants have been dismissed. Other reforms are expected. Mehemet Ali is in favour with the Sultan.

AMERICA.

Dates have been received from New York to the 22nd ultimo, from which we learn that Colonel O'Neal Wallace's Indiana regiment was surrounded at Cumberland by 10,000 rebels, and great anxiety was felt on their account. A strong force was immediately despatched from Harrisburg to their assistance. The anticipated attack on Washington on the 21st did not take place. The Confederate troops fell back on the approach of the Union army. General M'Dowell meantime continues to advance his lines. 5,000 of his division moved on the 21st ult. from Ball's Cross-roads to the vicinity of Falls Church—a point about three miles distant from Fairfax Court-house, and the same from Vienna. It was thought that a battle was inevitable at that point. At Fort Monroe the outposts of the Union forces had been driven in. The Confederates have not abandoned the line of the Potomac, in the vicinity of Harper's Ferry. They still continue to annoy the Union troops on the other side of the river. Colonel Stone's command, which is now at Poolsville, opposite Leesburg, is harassed by the fire of the Confederates in that neighbourhood. The Union forces return the fire with their rifles across the river. Colonel Stone reports that with some artillery he could do good service in dislodging the enemy. Six Confederate companies, numbering nearly 500 men, left New Orleans, on the 13th instant, for

the seat of war in Virginia. It is believed that there are large bodies of Confederates in ambush, behind masked batteries, but a short distance from Washington. One of the Ohio regiments had been fired upon from a masked battery, and eight killed and seven missing. We learn from Missouri that the State troops (secessionists), who had been concentrated in large force at Independence, had moved to Lexington, where it is thought they intend to make a decided stand against the Union army of General Lyons. The Confederates attacked the railway train near Vienna, Virginia, and, firing grape shot from guns in position, killed several of the federal troops who were travelling by the cars. There had been a sharp fight at Boonville, Missouri, and 300 secessionists killed. The capital of Missouri was taken possession of on the 15th by Colonel Blair's volunteers, without bloodshed. The Union forces had been defeated at Cowle. Skirmishes had taken place at several places in the States.

From New Grenada we learn that the Government troops had defeated the revolutionists, under General Mosquera, in a sanguinary battle on the plains of Bogota. The revolutionists had Generals Jimenez and Gonzales killed, with some hundreds of men killed and wounded.

The West India mail brings news that a severe shock of earthquake was felt at Palta on the 23rd of May.

VARIETIES.

THE QUAKER AND THE PUGILIST.—A genuine bully called upon a "Friend" avowedly to thrash him. "Friend," remonstrated the Quaker, knocking down the visitor's fists, "before thou proceedest to chastise me, wilt thou not take some dinner?" The bully was a glutton, and at once consented, washing down the solids with libations of strong ale. He rose up again to fulfil his original errand. "Friend," said the Quaker, "wilt thou not first take some punch?" and he supplied abundance of punch. The bully, now staggering, attempted to thrash his entertainer; but quoth the Quaker, "Friend, wilt thou not take a pipe?" This hospitable offer was accepted, and the bully, utterly weak, staggered across the room to chastise the Quaker. The latter, opening the window, and pulling the bully towards it, thus addressed him:—"Friend, thou camest hither not to be pacified: I gave thee a meat offering, but that did not assuage thy rage; I gave thee a drink offering, still thou wert beside thyself; I gave thee a burnt offering, neither did that suffice; and now will I try thee with a heave offering." And with that he tossed him out of the window.

In the Old Testament there are 66 books, 1,189 chapters, 31,173 verses, 773,692 words, 3,566,480 letters. In the New Testament, 27 books, 260 chapters, 7,959 verses, 181,253 words, 888,380 letters. Apocrypha, 14 books, 172 chapters, 6,081 verses, 152,185 words. The middle chapter and the least in the Bible is the 117th Psalm; the middle verse is the 8th of the 118th Psalm. The middle book of the Old Testament is Proverbs; the middle chapter, Job 29th; the middle verse, 2 Chronicles, chap. 20, between 17th and 18th verses; the last verse, 1 Chronicles, 25th verse. The 21st verse of chap. 7, Ezra, has all the letters of the alphabet. Chap. 19, 2 Kings, and chap. 37, Isaiah, are alike. The middle book of the New Testament is 2 Thessalonians; the middle chapter is between 13 and 14, Romans; the middle verse is 17th verse, chap. 17, Acts; the least verse is chap. 11, John, 35th verse. The word "and" occurs in the Old Testament 35,543 times; in the New, 10,684 times. The word "Jehovah" occurs in the Bible 6,855 times.